The INNOCENT

COUNTREY-MAN'S REFLECTIONS,

Upon some Emergent

DIFFERENCES

Of Late; and his Seasonable

ADVICE

TO A

DIVIDED PEOPLE,

In time of Imminent Danger.

Silver and Gold have I none to buy the Medicins, but my *Advice* I tender humbly without either of the two.

Diabolus plerumque vult nocere, & non potest, quia potestas illa sub potestate, nam si tantum noceret Diabolus quantum vult, aliquis justorum non remaneret. August. Super Psal.

Deus enim (sc. Diabolum) potentia sua frano vinctum constrictumque tenet . . . ut ea modò exequatur quæ ei Divinitus mandata aut concessa fuerint, Piscator [illegible] Aphor: 14. pag. 133.

Divines Explain, not without good ground, that by the Devil is not only understood in Holy Writ, these fallen Angels, which are chain'd up till God's permission, from Afflicting the Just; But also his evil Instruments, who stand up, not only to Accuse the Righteous, but also to Oppress and Persecute them, in their Fame, Life, and Estate, and Retard all good Works and Indeavours, as Satan stood up against *Joshua*, the high Priest, &c. in *Zechariah*, cap. 3.

Licensed, May 1st. 1690.

EDINBURGH,

Printed by the Heir of *Andrew Anderson*, 1690.

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Divine Chrysostom, not without good ground, thereby the Devil is not only understood in Holy Writ, all the fallen Angels, which are chain'd up till God's permission, [illegible] sinking the Just; But also his evil Instruments, who [illegible] not only to Accuse the Righteous, but also to Oppress and Persecute them, in their Fame, Life, and Estate, and Retard all good Works and Indeavours, as Satan stood up against Jesus, the high Priest, &c. in Zacharias, cap. 3.

Lictusius, May 1st. 16[illegible].

EDINBURGH,

Printed by the Heirs of Andrew Anderson, 1[illegible].

The Countrey Man's Seasonable Advice to a Divided People, &c.

THese that trace the Reconciler's Paths, (were they at Variance never so near in Relation, Profession, or Religion) ordinarily meet with *Moses*'s Treatment, yet the Imbecillity, or Ingratitude of Men, ought not to be of any force, to drive the Rational Man from his Duty; though it occasioned offence to the Peevish; as *Augustine* said, *Si de veritate scandalum sumitur, utilius permittitur nasci scandalum quam veritas relinquatur.* *Exod. cap. 2. vers. 13, 14, 15.* *Aug. lib. de libero arbitrio.*

Seing Sacred Writ pronounces a Bless to the Peace-maker: and one of the Moral Phylosophers could say, *Optimum est quod in præsentia occurrit bene agere.* Yea most of the Moral Philosophers, did not only suggest, but inculcat these Divine Principles of Union and Concord to their Schollars, **Principium quidem omnium unitas est, ex qua indefinitam dualitatem, veluti materiam autori unitate subjecisse.*

So that the Heathen *Maxims* and *Aphorisms*, yea, their practices may make Christians ashamed, when they reflect upon theirs; much more may those who profess the Protestant Reformed Religion be asshamed, who sell their noblest Passions of Love, to that of Prejudice and Hatred; Peace and Union, to that of Discord and Malice, *for a mess of pottage*; This is no Sacred Hunger, but rather resembles the Dog in the Fables, *Who lost a sweet Morsel to piecaroun a Shadow*; and are such, who *neglect the greater matters of the Law, to catch Flies*; Or who *Gallio* like, are too indifferent, or look more to the *Letter of the Law, than Fundamentals*: Thus destroying that sweet Union, Communion and Concord ought to be among them of the same Religion and Profession, not seriously considering, that Violence can never accomplish the true, or right ends of agreeable things desired, or to be hoped. And it could be wished, that by these Methods (to our sad experience, if we believe Presidents of undoubted Truth, might quadrat with our case) we give not too much advantage to the common Enemy, if not the Enemy of Mankind it self (composed of Popish Emissaries, and lax or wavering Protestants) who inverting the Divine Maxim, *make gain their godliness*, and design downright to divide honest, well-meaning men in their Sentiments, by improving *Machiavil's* Maxim, *Divide & impera.* * *Alexander in Pythag: Commen:*

But though linked together for bad designs, yet being of different complexions and conditions, may meet with disappointments, when they come to a Point they must of necessity differ in, if the one party proposes any good end, the other does not, *& caveant ne inter loquendum secreta pronuncient.*

All good men, though of different Sentiments and Opinions, (were their conditions the same) will be ready to say (whether true or false, none can be Judge, but each particular man of his own Intentions and Actions, when not done in the face of the Sun) that they have the right end of the Staff, that they would entertain none in their Society but good men, such as are for the common Good, Publick Peace and Safety, Settling the Government in unquestionable Hands, and are for the King's true Service, and the welfare of the Countrey in general; *so be it*: And I know this is indeed *Lully's Aurum potabile vulgi, sed veritas non latet angulis, neque conjunctione maledicis, anguinis aut maleficii.*

But to make these Assertions clear by Evidences, seing *the Tree is known by the Fruit*, banish Peevishness, and let private Interest, which is too obvious, be laid

aside; for as there is no agreement betwixt *God* and *Mammon*, nor communion betwixt *Light* and *Darkness*; well-meaning men, and evil designing men, (where *nimia familiaritas demum parit contemptum*) so well-meaning men will drive to the likliest and safest Harbour of the two, since the Ship must inevitably perish, if it drive into the one, and shun the other; for we have a very Pathetick *Scots Aphorism*, tho it may seem Rustick, *Such man as thou would be, draw thee to such company.*

And whether it be safer to drive the Ship, (tossed by violent Storms in the unmerciful Surges, granting all that is alledged) on a Sandy Shore, or upon a destructive Rock, when either must be, let rational men Judge, *cum melius inquirendum.*

Yet in these particulars, when men are their own Judges, the best are apt to indulge their Senses and Fancies, and without Examination, decide in their own favours; when upon a reference to indifferent Judges, the Question might decide more equally, to the satisfaction of both parties; If men permit not their Reasons to be imposed upon, with their ignobler Passions and Frailties, leaning too much thitherwards, as *Sulla* did, by resigning the absolute power of his Dictatorship, which he took upon him for a longer time than his Life, of whom *Julius Cesar* said *Ironicè, quia nesciverit dictare (intelligitur ambiguus) quod munus est Grammatici*, meaning, that Grammarians had a kind of an absolute power to indict Precepts to their Schollars, *unde videtur dictator*; and no doubt, men endowed with Sense & Reason, & pretending to Honour, ought to give Precepts (as *Seneca and Socrates* did) the restraining of all their Lusts, Passions, and Infirmities, for the common publick Interest and Peace's sake; and when men are masters of their Reasons, as well as their Infirmities (though differing in Sentiments, and reflecting but a little seriously) they would readily admit of indifferent Judges, by which the common Law, and Reason would become Rules to both. And if the Question, or Controversie were fairly and calmly stated, whether to be adequated to, or judged by the Precepts of the Law of Nature, positive Laws of God (revealed,) or positive Laws of Men, (as adapted to both the former, and enacted, agreeable to the Constitutions of respective Societies, and Common-wealths of rational men) every Point might have a definitive Sentence, to satisfie all unbyassed parties. And as the Learned Physicians of any experience, will not allow an *Epoche* in any Disease but Death, So our Nation (which has its *Era's* of all agreeable things inferior to no other) must not be banter'd with the reflection of having educat of late, but one, or few or more *Parmenio's*, (whose Counsels would have the esteem of Oracles) to heal all our Breaches their own way only.

But some men will say, granting all this, yet that such and such particular persons, who have been destructive to the very Laudable Constitutions of the Common-wealth, or mischievous, or evil Instruments in the former Governments, ought not to be trusted (after a happy Revolution) in a Healing and Good Government. To this I agree, but at the same time Consider well, and mark these that embrace them, *neque id considerandum quod dixerit, sed utrum vere dicatur necne*; so that I am not to be Judged by any byassed man, more than he is to be by me; and at least there ought to be a fair Tryal in the case, unless we be too unequally stated; for though I be innocent, and my neighbours seem to be guilty, without a fair Tryal and Proof, the Ballance betwixt us is not cleared, *non peccantes modo, verum & peccare gestientes punito.*

Plato.

So still Reason and Law must decide the Controversie: These that pretend innocence; if innocent, no doubt are more to be trusted than the faulty, especially when the former are of equal capacity; Yet in our present Accusations (abstracting from attrocious Crimes, and persons guilty of them, who are not vindicated) we may interpose our Saviour's answer to the Pharisees, concerning the Woman taken in Adultery, that *he who is not a sinner should throw the first stone*; In which

which case, I doubt much who would have the confidence to make the first attempt. If we make a scrutiny into the *Aphorisms* of Moralists, in reference to all Supream Governments, and inflicting of punishments for Crimes, (laying aside Threed-bare Reflections), we would find very moderat Prescripts, and Presidents: For *Periander* could say, *qui tuto regnare vellent, summa ope nitendum; ut benevolentia non armis tiparentur.*

And *Pittacus* (which may meet with our Case very appositely) said, *Maximum imperium est victorias sine sanguine acquiri.* And we find in Sacred Writ, that the best had not only their faults and failings, but were likewise guilty of the grossest Enormities; *Moses* offended in his passion, for which he was deprived of entering into the *promised Land*, yet a Saint, and a Type of our Saviour's Humane Person: *David* a great Sinner yea, a Transgressor, in acting contrair to the known Laws of the Land, indicted by the Spirit of God, particularly in *eating the shew-bread, and numbring of the people*, for which they suffered, yet he declared to be *a man according to God's own heart*: *Hezekiah* sinned, in exposing his Wealth and Treasure, (out of Ostentation to the Uncircumcised) yet Repenting, found Mercy, and obtained his desire: *Manasseh* sinned much more, but upon his Repentance obtained pardon: *Peter* and the Thief upon the Cross, are notorious examples of their sins, and mercies upon their Repentance.

By all which we may perceive, that God does not in time Destroy, or eternally Damn men for every particular failing, and sin, provided they Repent; But he executes his Wrath for a continued tract of sin, unrepented of; a wilful denyal, or abjuring of the Truth, and breaking of his express Command, where he declares his unalterable just Judgment for the breach thereof, *or lying to the Holy Ghost.*

Such were the Cases of *Balaam*, *Achan*, *Judas*, *Ananias*, and *Saphira*, whose Sins being extraordinary, met with the like Punishment; And in all Civil Common-wealths and Societies of Men, the rigour of the Law is never put in execution for each persons Offence therein, but are mitigated; one Reason thereof is very obvious, because Laws are made *magis ad terrorem quam executionem*; for if Mens Natures were not so much depraved, the Precepts of the Law of Nature, and the Dictates of Mens own Consciences might be Rules of Humane Actions and Manners: But by reason of our pravitie, Positive Laws are made to keep us in awe, and to put us in mind of our Dutie in relation to God, our Neighbours and our selves, Superiours, Inferiours and Equals, to chastise Men as a Penalty for Disobedience, and not to destroy them for Failings of every kind; and the more we imitate God, in reference to his Justice and Mercy, the better: for the extremity of Mercy is more safe, than the extremity of Justice, or the rigour of the Law: Not that I think it is the prudence or safety of any Society or Common-wealth, to let all Transgressors pass unpunished, provided that Men that would inflict the Punishment be not guilty of the same, the like, or greater Faults or Crimes, *Nam optime & justissime vivere est, si qua in aliis reprehendimus ipsi non faciamus.* Thales, Milesius Arm it is confest that the letting all Transgressors go free would be a ready way to shake the very Foundations and Constitutions of a Government, yea the very ends of their linking together in a body Politick. But so (as in an happie Revolution) these having the Legislative or Executive Power, would put the Law moderatly in execution, without Passion, Personal Prejudice, Byals or any evil Design; yea that upon a general Jealousie of Men, these whose inclinations or endeavours have been or may be prejudicial, or destructive to the Common-wealth, may be made incapable to temporize, or act any thing tending to the overthrow of the Government: and that persons guilty of attrocious Crimes, might be animadverted upon by way of moderat Justice: for as the best blood makes the best temperament of Humane

Bodies; so in a Body Politick, the best Humors and Conditions of Men makes the best Temperament of Government, *for Vengeance is mine, (saith the Lord) and I will repay it.* And God forbid, this good Government should be tainted with the same Inhumane, Unchristian-Cruelties and Oppressions towards persons of different Sentiments and Professions the later Governments were guilty of, for which they do ly under an heavy Charge; so let us never run to the same Extravagances we complained of in other Men.

But some will say, That that Government is but in a tottering condition, when in such a critical Juncture, such as are not only guilty of attrocious Crimes, but even these who labour generally under a bad Suspition, and are obnoxious to the People, should not only be sheltered under the Government, but be also introduced into places of greatest Trust, and that the People should not be rid of all those creeping Evils, as *Julius Cesar* put away his Wife, because he thought that all these of his House ought to be clear of all Suspitions as well as Crimes: And as *Octavius Cesar uti Pater Patriæ*, obtained a Decree of the Senat, to compell every Gentleman [who served with the Cities Horse] to render an account of his Life; granting all this, yet at the same time *Octavius* made a distinction of Crimes and Punishments; for such as were blameable, and could not approve their Actions, some he Punished, others he noted with Shame and Ignominy, but the most part of them with Admonitions, and tendering of the *Tables* in open places, where all their Faults were written: And it could be wish'd that these or such like were our Methods of Healing the Distempers of the State, for it were hard [in a gentle, well governed State] to prostitute Authority to every privat man's opinion, thereby to unhinge the Bands thereof: This were to make a Government, like that fine piece of Painting, which the Painter thereof exposed to every Passengers view, and tho every Spectator applauded it to be the finest done Picture in the World, yet all found some particular Fault to it, and the Painter by pleasing every man's Fancy in mending it, the Picture at last look'd like a Monster of Nature; and a wise, good and Politick Governour could say, *Nam ponte & invitum cedere aque periculosum est*; and in the twelve *Roman Tables*, none was to lose his place, or to be condemned to die, but upon full Proof by the Sentence of the General Assembly; and in the *Romans Proceedings*, after Hearing of the Cause with great Deliberation, the Judge delivered the *Tabella*, where was written, C, A, N, L, signifying, *Condemnation, Absolution*, and *Non Liquets*, Indicating that the Cause of any Man was to be Heard over and over again, and not rashly to be Condemn'd, placing *Probatio plena* to be the ground of a just Sentence, and not *Fama clamosa, nam facile est reprehendere & maledicere*: And the *Grecians* had Letters also to express their Sentences, Θ Τ Α, which were to the same purpose: And the *Romans* had different Punishments, *viz. multam supremam, multam minimam*, as well as *capitis diminutionem*; and these had their Subdistinctions also, but were always tender of the *Patrician* Order or Degree, yea Criminal Judges have White in their Robes as well as Red for a Badge of Mercy as well as Justice, Wisdom wont to be painted as a beautiful Woman, with four Ears and four Hands, but with one Tongue, and no Arms of Cruelty. The *Dolphin* obtained the Honour to signifie the King or Emperor of the Seas, because it's said to be kind, gentle and grateful; and shall not Men, endowed with Sense and Reason, and Professing Christianity, yea Protestants, take example of the Heathens, Pagans, or the Bruits, but rather resemble the *Salamander*, who by reason of its unkindly moist Constitution, labours in the Fire, but when out of it, leaves some impression upon the very Fruits of the Earth of its cold and poysonous nature; or like the *Hydra*, the Hyroglyphick of envious Souls. Let us rather resemble the Sun and its beautiful Beams, representing the Unity, Wisdom, Concord and Love ought to be amongst those linked together in a Common wealth or Society, and demean towards one another, as the kindly and naturally affectioned Dragon, who cured

red his fellow Creatures Malady, by rendring him an Herb, which taught the learned *Polyidus* by the same Cure to raise *Glaucus* from death to his Fathers joy.

But not to consume too much time on that which God and Nature must work upon persons who are inexorable, [or who are in Paroxisms, if I may speak so with grief,] more than Examples, Presidents, Precepts or Counsels, though all were Oracles, [which brings me in remembrance of that antient Maxim, mentioned by *Valerius*, in relation to Mens greatest Difficulties, *Ipsum noscere difficile.*] I come to particulars, of which I will treat but very briefly, and in more general terms, that no honest man of what Party, Opinion or Sentiment whatsoever shall have reason to take exception. Then,

Lib. 7.

When the Regal Power was devolved upon their present Majesties, [whom the Heavens were pleased, with the Counsel and Assistance of some honest Countrymen, to make glorious Instruments to relieve us from Arbitrary and Despotick Power, Popery and Slavery, and our fears of more Mischeif,] the three Estates did then give so much deference to, and put so much confidence in their Majesties [of which I am hopeful we need never to repent] That the three Estates of the Nation then Convocat, did chearfully and unanimously devolve the same, and offered the Crown with an Instrument of Government, and a Petition, with a Claim of Right, for Redress of Grievances: All, as was then judged, [if there were no omissions *medio tempore; nam humanum est tam omittere quam errare*] bounded within the compass of so many Articles, which their Majesties promised to perform, provided that some of these Articles did not bind them up so, as to force them to be persecuters of men for their Religion, or Opinion, in matters of Conscience only; which was an expres *Salvo*. And what was further understood then by some men, but what was materially Concerted in Form by these Articles, if Literal, is a Riddle; For certainly, by their Literal Sense, the King and His Advisers can easily be exonered from any unreasonable Reflections can be put upon them, for any alteration appears as yet; And if there be more meant than is expressed in these Articles, and Claim, as formed, there is no rational good man will charge His Majesty with an Obligation of performing such things he knew not were desired and understood, yet not expres't; For it must be a Divine Being must know mens thoughts, frail men know only the Actions and Expressions of Men: And it is look'd upon to be one of the most firm Maxims amongst School men, that *Ens immateriale non agit in materiale, nisi eminenter, ut* Deus: So that Divinity must only have Prescience.

And, as God forbid we should be guilty of mistrusting such a Wise, Just, and Courageous Prince, who did so much for us; so it's hoped we will never offer to impose more upon him, than what tends to our ease, securing of our Civil and Religious Rights, tending to the common Safety, Peace and Tranquillity of the Nation in general, in which no doubt all honest Countrey-men will be equally concerned. And I am perswaded, no Subject of any Degree will be more ready to contribute to the accomplishment of these happy ends, than our Great and Gracious King, who was never known to have broken his word, and who most frequently discoursing upon this Common Head, expressed himself thus, *I desire not to retain, or ask any thing from my People, but what may enable me in the Government, which they have devolved upon me, to secure their Religious and Civil Rights, and to protect them against their and my enimies.*

What gracious condescentions of His Majesties, makes me imagine, ere while I hear him in his Solitude express himself thus with the great *Octavius Cæsar Augustus*, who had the Epithet of *Pater Patriæ*, Oh that I might establish the Commonwealth safe and sound upon their own proper Pedestal (or Basis) and thereof reap that fruit which I desire, even that I may be reported the Author of an excellent Estate, and carry with me when I die this hope, that the Ground-work of the Foundation

Svetton. de vita Octavii Aug.

'ons of the Common-wealth which I shall lay, may continue and abide stedfast in 'their place for ever after me.

And what Prince in the World lived more happily and splendidly than His Majesty, when Prince of *Orange*, was he not the Darling of the *Dutch*, the desirable Friendship of all his good Neighbouring Princes, a Patron of Virtue, Piety and Frugality, a Protector of all distressed and persecuted People, (of which many of our Countrey-men are notorious evidences) the terrour of all designing men of evil Principles, and the dread of the *French* Tyrant, whose Activity and Prowess he was more afraid of than all the Antichristian Bulls and Excommunications, and yet never too much lifted up, nor dejected, *sed semper inter secundas res moderatus, inter adversas prudens*.

God forbid then we should make his precious life uneasie to him, (whom we invited to come, and who came over for our relief) by our ingratitude, divisions, and murmurings: For it is well known, that his method is to try ere he trust, and where he finds capacity and honesty, he never forsakes; which verifies that sage Precept of *Solon*'s in him, *Be not hasty making thy friend, and keep him when ye gain him*; which two Rules *Propertius* elegantly comprehends in one Verse,

amare.

Nec cito desisto, nec temere incipio.

Now if His Majesty hath made, or will make such Concessions, by the grant of His Royal Assent to such Acts to be past in Parliament (without our running to heats, *Jehu*-like, to be guilty of cruelty by pretence of a Divine Call, by violence to destroy one another) as may answer our expectations, in relation to those Articles for redress of Grievances; on whom shall we lay the heavy charge of not redressing other Grievances (were then but *Embrio*'s at best) not mentioned in the Claim of Right: For I am perswaded, if we had desired more, as conditions at the devolving of the Government upon Their Majesties, (before it had been done, if reasonable) they had been granted. Sure I am we cannot blame Him or His Ministers, for not giving Instructions concerning these things he knew not then to be Grievances; and if we run to the ignorant *Mobile*'s sense of things, we'll find that they are like Melancholly persons fancies, who fear things not to be feared, and to feign *quæ nec picta usquam, nec scripta*; like that *Plebeian*, who imagined that his Nose was grown so great, that he durst not go abroad, for fear it should be hurt, *&c.* Or like the famous Poet at *Amsterdame* believed that his Buttocks were of Glass, *&c. Thomas Bartholinus*, *Fred.* 3*d* King of *Denmark*'s Physitian, so many people are abused by Dreams, Fancies and Tradition, and Hear-say, as I think Witch-craft and Popery go by Tradition or Relation. Have we not a clear demonstration of His Majesties Goodness and Condescendence in His Instructions (where beside the redressing of those Grievances, digested into so many Articles) by which he desired to be acquainted from time to time with any motion should be made in Parliament, tending to the welfare of the Countrey and People, and he should give his Instructions accordingly. Which Instruction seemed to Strangers, who were not versant in our Forms, Customs and Laws, to be *concessa ultra petita*, to say no further.

Cent. Leg. 1. 79. *page* 117.

God forbid I should be guilty of charging any man, or men, with the neglect of prosecuting His Majesties and Parliaments good design, tho Enemies and designing Men do take their advantage by breeding of Jealousies, and creating of Differences amongst honest men, for their own bad ends, and would seem to lay the charge either upon those worthy Instruments, who contribute their advice to, and ventured their lives with the King in His first Enterprize, (which in all healing Governments might be esteemed full expiations of persons faults, though guilty) or others, who were the greatest Props in these perillous critical times: And the most active to promove, and to bring to a happy conclusion the great Work then acted upon the Stage: And for which they not only deserve the Lawrels of praise, but also Promotions,

motions and Rewards, as ſuitable returns, *ſed hæc Deus juſſit, non dii.*

But I am apt to impute our *nigrum vulnus* of diviſions and too much heat, and apprehended diſaſters from the common enemy, to Fatality and God's permiſſion: *For is there any evil comes upon the City that is not of the Lord*, that is, by his permiſſion? more than from any apprehenſion I have of a conjunction of thoſe different Perſwaſions, and of different propoſed ends: For I cannot be driven to range in a Field of Diffidence towards honeſt men, who not only mean well, but were conſiderable Actors of a happy Scene in the late Revolution. Nor can I once imagine worthy Patriots will be guilty of being impoſed upon by bad men to break the Bond of Peace, ought to be (like the Guardian Knot) amongſt honeſt well-Principled Men, that have the ſame propoſed good ends after a happy Revolution in a healing time. And if we were ſo happy as to lay aſide all thoſe perſonal Prejudices, Picques, Heats, Animoſities and Emulation incident to Humane Frailty (maugre all evil Inſtruments) and in cold Blood weigh our duty to God, to our Benefactors, Neighbours, and our ſelves, our holy Religion and Profeſſion, and the fame and ſecurity we owe to our Poſterity, more than particular intereſt, and worldly gain, we needed not be afraid with evil Aſpects, or frightful Viſions of the Enemys, Bandying together for our common deſtruction.

The great work then in hand (to the concerting and accompliſhing of which, I pray the Heavens may be propitious to us for a happy iſſue) is, that all good well-deſigning men, (who have nothing more before their eyes than the glory of God, the King's honour, the common good, the advancement of our holy Religion, and the general peace and tranquillity of the Nation) joyn together with heart and hand, (not *Ephraim* againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim*, but both againſt *Amalek*, and all the uncircumciſed) and bring Materials with them to heal the breaches of our Walls where they are weakeſt, broken and expoſed, too obnoxious to the enemies watchful eye and inſolence, whoſe bands are ſtrong, but not to be made ſtronger by our joyning with them. And to the end that our gracious King may be the more and more encouraged to grant all our juſt deſires, (ſo as we may not look upon him to be ſuch a Father as would give us a Scorpion for a Fiſh, which if we do, we are unhappy.) Let us in the firſt place aſſiſt and enable him to make good to us, what we our ſelves in a manner obliged him to perform, *viz.* the Grievances contained in theſe Articles, and I doubt not but all our juſt emergent Grievances will be concerted to a general ſatisfaction, which will March up in the Rere, and in its due time will joyn with the Van-guard, and both will prove one Brazen Wall, which I hope the common Enemy will never be able to come over again.

This would be the method to make King and People, Nobility, Gentry and Peaſant happy; for by joyning together, the common enemy their expectations would fail, *nam ſapiens dominabitur aſtris.* But if *Paracelſ.* we offer to take an evil Party by the hand, to heal thoſe breaches (which they themſelves made in the Hedges of our Religious and Civil Rights) they will prove Eels in our hands, yea bitter in the digeſtion, ſince their Concoction had no good foundation; our true or pretended ſufferings will be forgotten, we'll loſe our reputation we bore of Religion, Profeſſion and Virtue, and all good men will ſuſpect our Principles and Ingenuity, yet God will proſper his own Work begun, and it will be made evident to the World we have no hand in it. For we muſt not only apply *Mordecai*'s Meſſage to *Eſther*, *Cap* 4. *Verſ.* 13, and 14. to any particular perſon in the State, but to all good men in the State in their ſeveral capacities, to put to their hand to heal the breaches of the State and Church. But for all that is paſt, *oblivioni tradita eſto*; and all good men expect good things of us as yet, for all the great Heats, Animoſities, and Conteſts about trifles.

Then as ye love the Intereſt of God, your Religion, your King and Countrey, and as ye tender a reſpect to the intereſt of Proteſtants at home and abroad, all

 whoſe

whose eyes are upon you, *Let your moderation be known to all men*, proceed regularly and ingeniously, follow a solid method to settle State and Church.

And after ye have accommodated your Preliminaries, and constituted the House in its Members, Priviledges, and Committees, prosecute the great work in hand.

And the first particular breach in our Walls ought to be repaired, is, the settling of the Church-government now without Form: In Concerting and Establishing of which, I will not offer to prescribe Rules, submitting that to the determination (by the Divine Assistance, with the Advice of a Moderate and Learned Ministry) of such a Learned, Sage Parliament, as this is; but wishes it may be so Concerted, as most agreeable to the Word of God, and general inclination of the People; so as the Secular and Ecclesiastical Interests may not interfier, or prove troublesome to one another, after the settlement, each knowing their own Districts, and acting their part, and going about their particular Duties and Callings, in their respective Spheres, without intermedling in others bounds. Yet *I* presume, that such an Honourable, Wise and Religious Parliament, as this is, will Establish that Church Government, which is most agreeable to the Genious of the People of tendereſt Consciences, provided it be consonant to the word of God; for the Church Governments, which were Established by Law in *Scotland*,, were only two; and no doubt, that part of the People, who make Church Government a conscientious principle, for which they could suffer in both their Fortunes and Lives, ought rather to be pleased (giving and not granting, that both were equally stated) than the other, who make both a matter indifferent, and could with a safe conscience (or once hazard of the least suffering in either) joyn in disciplin and worship with the former, when as the former cannot joyn with them in either of the two.

The second is for your own Security, that ye cordially and unanimously, and suddenly, if at all, grant such a Supply to Their Majesties, as may not only pay the Army their bygone Arrears, to satisfie the poor Countrey people, to whom they are much indebted, and to Re-imburse the several Officers who have been at vast Charges to serve the Publick: But also to make it such a Supply, as may be sufficient to maintain a competent number of Forces on Foot, for a certain time, as will be sufficient to Reduce the Rebellious *Highlanders*, and Defend the Countrey from Forraign Invasion, in this dangerous Conjuncture, (when we have reason to doubt, whether many in our very Bosoms be Friends, or Foes;) for without a considerable Fond, we cannot expect that the Forces can be kept together, and yet without them, we are in no Security of our Lives or Fortunes, nor are we, I hope, of that Perswasion, as to expect our Victory, or Safety from Miracles.

It will be Objected, that we want Trade, and that the Land is not able to bear a great Supply, (by reason of our frequent *Harasses*, and general *Devastations*,) as will be sufficient to support an Army for any considerable time; Both may be true, yet *Necessity hath no Law*, but we must resolve to give part voluntarly to Defend us, or to be Destroyed Root and Branch, (and both Moities will perish likewise) if the Supply be not granted; and me thinks, there is no difficulty to make such a Fond, for if Trade and the Land be not able to undergo the Burden, why may not the Taxes to be laid upon the Land and Trade, be made easie, by Imposing of an equal Poll upon all persons according to their Estate and Degree, after the Laudable Custom of our Neighbouring Nation, and that Money bear its Burden also, (which was seldom or never Taxed) with due respect always to mens desperat Sums and Debt, whose Stock consists in Moveables only; so that all persons under the Protection of the Government, will contribute something, and the Impositions will be unsensible to all, if the Regulation and Ingathering be trusted in conscionable, honest, and unquestionable *Hands*.

There

There is one great neglect, which it's wiſht might be remeided (humbly Repreſented to the *Honourable* Parliament) would contribute much to advance, and inrich the generality of people in this Nation, to the enabling of them to bear Burden in ſuch Exigencies, *viz.* That the Product of the Countrey, by an Act, ſhould be ſold at greater Rates; for by the great price given for Forraign Commodities Imported (many of which are more for the Fancy and Pallat, than the Intrinſick Value, Profit, or neceſſity of bringing them home;) and the mean prices of the Countrey Product, (Retailed at *Home*, or Exported Abroad,) the Nobility and Gentry are not only at a great loſs, but the poor Farmers are Drudges and Slaves to particular people, and it may be rationally concluded, that they are but particular perſons in every corner of the Nation, who exhale and drain the ſubſtance, (to whom the Civil Law did give but little truſt, or incouragement, who by their kind of Frugality, whether Juſt, or Unjuſt, it's eaſily Divin'd) become rich on a ſudden, and keeps the Body of the Nation, who undergoes all the Burden, low, and the Commonality in Bondage.

I deſire to be excuſed for this Digreſſion, but the wiſeſt of men are not one whit the worſe; nor does it derogat, to be put in mind of a *Duty*, or convenience, e're whiles, --*Nam gutta cavat lapidem non vi ſed ſæpe cadendo.*

The third *Particular*, is the Reducing of honeſt mens Forfeitures, whoſe Eſtates and Fortunes (in the later *Reigns*) for their firm adherence to the Reformed Proteſtant Religion, and for Conſcience ſake, were violently taken from them by ſtretches of Law, and what elſe I know not; and the ſudden Reſtoring of theſe Noblemen and Gentlemen to their Juſt Rights, Eſtates, and Fortunes, will not only enable them to joyn with their Councils and Intereſts, to ſerve the Government, and to Support the neceſſary Burdens thereof in its exigencies, but will alſo diſcourage a Malevolent, Reſtleſs Party, who go about in Sheeps Cloathing, ſo far as is poſſible to deceive the honeſt Party.

The fourth particular is, That there be Reſtitution made of all unjuſt Fines and Loſſes of honeſt people, who ſuffered for Conſcience ſake only, that they may put to their helping hand to Support the Government. I will not preſcribe Rules in this matter, Judging that honeſt people will be ſatisfied with the equivalent; but we find, that both the Moral, and Roman Law, have preſcribed excellent Rules concerning Reſtitutions.

A fifth particular, with humble ſubmiſſion to the wiſe Parliament's better Judgement, that the Burrows Rights and Grievances would be conſidered; for it ſeems to be very hard, that the Burrows ſhall bear the ſixth part of the publick Burden of the Nation, and Unfree Corporations ſhould inhaunce the very Subſtance of Trade, yet bear no Burden for it.

We might have Treated upon all the reſt of the Grievances, without giving offence to any, but judges theſe to be ſufficient for one days work.

And theſe being the firſt, and moſt neceſſary Grievances to be ſpeedily Redreſt, the reſt will follow in conſequence, whether they be conditioned to us, or come emergently under our view, and accounted as *Remora's* in our way to Peace, Tranquillity, and Temporary Happineſs.

It will be Objected, that when theſe Points, which we are all willing ſhould be firſt and principally concerted, are paſt into Laws, we may be diſappointed of the others, though als neceſſary, by Adjourning, or Diſſolving the Parliament before Redreſs, and therefore not fit to lay down the Cudgels againſt our common, or particular Enemies, who are the diſturbers of the publick Peace, till firſt we get theſe Grievances Redreſt, which concern our Rights, Liberties and Priviledges, as well as the other, or have full aſſurance of Redreſſing all.

I Anſwer firſt, That *de poſſe ad eſſe non valet argumentum*; but taking up the Objection in the Complex, *I* Anſwer, Secondly, Though I be als much for contribut-

ing my Mite, to have all juſt Grievances, publick and privat Redreſt as any mortal, and perhaps hath been as actively concerned therein, *pro rata*, as others pretending more; yet at the ſame time *I* cannot be driven from the Opinion, to think that it were ſpliting upon the dangerous, inevitable Rocks of *Scylla*, or *Charybdis*, to miſtruſt our Gracious King of *His* Word and Promiſe, conſidering *His* natural and known *Integrity*, and *Ingenuity*, who aſſures us of the *Redreſſing* of all our juſt Grievances, and is ſtill ready to make all reaſonable Conceſſions. Or (though we had other thoughts of *Him*, or *His* Miniſters, as God forbid) that we ſhould hazard the common Safety, & let the Publick ſuffer, by hindring the Settlement of the *quid maxime neceſſarium*, if we obtained not all our Deſires in one moment of time; or that for a ſmall delay in the one, we ſhould be ſo wilful, or unfortunat, as to retard the other, eſpecially when *I* do not in the leaſt doubt, if we put on the Armour of Patience againſt our own precipitant temper, but by Peice-meal we might procure all our Deſires, and in common Diſcourſe, we uſe to ſay, *That Rome was not built in one day*: The *Venetians*, who are accounted the moſt Politick, and Trimming Common-wealth in *Europe*, have a *Proverb*, *He that walketh ſlowly, walketh more ſecurely.*

And as for the frequent Adjournments of this Current Parliament, ſince the laſt Sederunt, there were ſeveral Reaſons of State for it, als well as for our good, not fit to be expoſed to every man's particular view, in ſuch a critical, prying Juncture, may afterwards be made appear, to a general ſatisfaction, if needful, and abſtracting from what ſatisfaction could be truly given on this head; all rational men will conclude, that ſometimes delays are more agreeable, and ſafe in many caſes, weighing circumſtances of people, time and place, than too much precipitancy; ſo that as *Ennius* ſaid, *In commend Qu:*

Unus homo nobis cunctando reſtituit rem.

I hope it may be verified in our Gracious Prince, and His Council, Miniſters in this caſe. Engliſhed thus,

One man alone by ſage delay,
Reſtor'd our State fall'n to decay.

And did Our Gracious King Judge't expedient upon ſome emergent occaſions to Adjourn for a longer time, (as it's hoped there is not, nor ſhall be reaſon for it) I'm perſwaded there would be ſatisfactory Reaſons given to the rational, moderat, and well affected to the Government, in its due time for the accident.

But ſome perhaps may ſay, they have run ſo far, that they can't in Conſcience, or at leaſt in Honour, Retrive without a Golden Apple; I ſhould be ſorry to think that by miſapplication, Conſcience, or Honour ſhould be Diſlodged, their proper Domicils, that Candidats for want of Illuminations, ſhould miſtake, or miſs the Prize-Stake, where either of the two, or both may be placed, and wead in a Flood, to gain them at a Stake, where none of the three are fixed; or ſhould make uſe of obſcurer Inſtruments, where more proper ones are at hand, to clear Difficulties, or Doubts, like the man that made uſe of a Lanthorn to know the Hour in clear Day Light. The Wiſe are never aſhamed to relinquiſh, or baniſh an Error, be it hidden or conſpicuous, if the faillure tend to the prejudice of the publick, or privat Intereſt: For as a great Father ſaid, *Expedit bene timere quam male fidere, & melius eſt ut infirmus ſe homo agnoſcat, ut fortis exiſtat quam fortis videri velit, & infirmus emergat. Atque errare humanum eſt. ſed in errore perſeverare belluinum ac Diabolicum eſt.* But if rational men will perpetrat in their miſtakes, (not that I charge particular perſons with any further than what is very incident to the greateſt mens humane frailties) *maxime periculoſum eſt*, I lay my hand upon my mouth, and crave

their

their pardon, if *I* have been officious, *A Fool's Bolt being soon shot*, so may mine: Yet at the same time, *I* will be bold to say, that if our *Paroxismus* cure not in our present Circumstances, we are not only unfortunat, and in imminent danger, but are a people most undeserving of our signal Mercies received, and may add, in relation to us all, this saying in the like case, *Lactucas non dandas esse hisce asinis comedendas, cum illis sufficiant Cardui. Sed datur locus pœnitentiæ si seria videtur conversio.*

And further, let us occasion our own misfortune, as we will, sure *I* am, a man is honoured with the Character of being Their Majesties High Commissioner, who as he laboured under great Sufferings, sustained great losses for his Religious, Conscientious Principles, and Countreys sake, in the later Reigns, was imployed in Negotiations abroad by His present Majesty, to whom both his *Integrity* and Capacity was sufficiently known; and whom, and others (now imployed in the present Government) *He* consulted concerning *His* great and dangerous *Interprize*, for our Relief: So is a man likewise, who with the Noble *Roman*, would upon all occasions Sacrifice his Life, and Worldly *Interest* for's Religion, King, and Countrey's sake, and may be intirely Confided in, as one, who to his power, will leave no Stone unturned, to bring our desireable Things (if we be not the obstructers of our own good) to such a happy conclusion, as may not only terminat in a general satisfaction of all good men; but also make every man (who love Peace, unfeigned Truth, and Righteousnes) to live in safety under his own Vine.

And therefore should we be Rancountered with slights and disappointments in our Worldly *Interest*, or Promotions, for a Season, *Perinde est*; provided our Civil and Religious Rights, *Liberties* and *Properties* be secured, which is all we seem to pretend to, and not tracing that *Heathnish Immoral* Resolution, *Flectere si nequeo superos Acheronta movebo.* For did we propose, and elaboratly pursue after greater things: Let us at the same time consider *Solomon's* saying, that

Prov. cap. 16. ver. 33. *tho the lot be cast into the lap, yet the whole disposing thereof is of the Lord. Et si valde quæsieris, non invenies.*

Then *I* presume (without any *Heat*, Byas, personal Prejudice; or privat *Interest*, but in cold Blood) to sum up all with the *Countrey Man's* Loving (if not Necessary) short *Advice* and *Exhortation*, to this Sage and Learned Parliament, Nobility, Gentry, and Burgesses, therein Assembled, that eachof you in such a Critical Juncture, Cure his own weak Side, with the natural *Balm* of *Love*, *Unity* and *Charity*, (burying all *Heats*, and *Personal Prejudice*, laying aside *Immoderat Zeal*, and *Privat Interest*,) to joyn *Hand* in *Hand*, to Consult Unanimously, Concert Calmly, to Digest Wisely, and to Enact Resolutely, without any By-ends, such solid Laws and Statutes, as may not only Restore the Church to its Pristine Just Rights and Priviledges; But also may Support *It*, and the Government, ye your selves have Devolved upon Their Majesties, in the first place, without Doubts and Fears, and not to leave other Matters undone, in their due Season.

Which if ye do, and Christianly, Unanimously, and Couragiously *Imploy* your selves, in your several Capacities, to promote the Publick *Interest*, and Common Good before your Eyes, the Divine *Hand* will Assist you, and you'll not only be called in after Ages, *The Happy and Blessed Instruments of Establishing the Truth, a Profound and Lasting Peace in the Land*; But also, *Your Names will be Recorded to all Posterity, as the best Members, of the best Session, of the best Parliament, that ever was in* Scotland.

FINIS.